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AN

ADDRESS,

DELIVERED BEFORE THE

CONVOCATION OF THE UNIVERSITY

OF

Bishop's College, Lennoxville,

AT ITS ANNUAL MEETING

JUNE 27, 1860.

BY

The Rev. J. H. NICOLLS, D. D.,

PRINCIPAL OF BISHOP'S COLLEGE.

SHERBROOKE:

PRINTED BY J. S. WALTON, AT THE GAZETTE OFFICE.

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ADDRESS.

MR. VICE CHANCELLOR, MY LORD, LADIES & GENTLEMEN :

My rising to address you with a written paper in my hand, may perhaps seem to indicate an intention on my part of offering you a more elaborate address than the present will prove to be, and *may* carry a certain air of pretence with it which I do not desire. I will, therefore, explain my motive in adopting this course, and claim your indulgence. The simple fact is, that there are so many little cares and anxieties, arising out of the business of this particular season, examinations, preparation for meetings, and the like, that by the time of this meeting I am ordinarily too much exhausted to keep my mind fixed on the matter I wish to treat of with sufficient clearness, or to feel able to rise to address you *impromptu* with any degree of comfort or complacency myself, or with any hope of being able to fix and carry along with me, your attention. And if my address to you is to be prepared and pre-composed, I would fain ask your permission to read it. An original address committed to memory, is a thing which I never attempted in my life, nor should I hope for much success, if I began now. I therefore claim your indulgence, and if you will lend me your attention, I will endeavor not to misuse it.

The first topic which occurs to me to be of any interest to you, and at the same time appropriate to the occasion, is a brief retrospect of some points connected with the past history of the Institution. An historical sketch of the University of Bishop's College has been published : yet there

are many little anecdotes which could not appear in it, which may not be altogether out of place here—and they have, many of them, a personal reference, which almost calls to my mind the words ascribed by the poet to the hero of fallen Troy :

quæque ipse miserrima vidi
Et quorum pars magna fui.

It was in the month of August, 1845, just fifteen years ago, that, after a sleepless night in the mosquito-haunted little inn at Port St. Francis, followed by a long and weary journey, that I first became acquainted with the fertile and beautiful country, which has now become, in all human probability, my home and the home of my children. There were in those days only three mails per week, and we were glad enough when the monthly steamer arrived from England, to go over to Sherbrooke, and wait for the mail till midnight. Trade was dull, and money was scarce. Not to speak of our own little unpretending village, even in Sherbrooke there were but few signs of energetic commercial life.

Nor was the field of labour upon which I then entered, much more promising than the general prospects of the country. I was sent up here to commence keeping College. This is the way in which we began. It was known there were six young men ready, and only waiting my arrival. They followed me after one week's interval. For their reception what had been done ? Six bedsteads and six tables had been ordered—and even these were not ready when they arrived ; nay, I believe, had not been begun. This may give some idea of the way in which the College struggled into existence. And for a month we wanted many of the most ordinary conveniences. They were not ready on hand. There was no telegraph to order them to be sent off to-morrow ; no railroad to fetch them at a minute's notice. Nay, there was no power available on the spot, or in the neighborhood, to construct

them with any thing of expedition. And when our furniture was constructed, what was it? The study was furnished with one long desk or table, which had been used in a former school. The dining room had one long table of decently planed boards, and all our other furniture was in keeping—'planed boards.' The highest luxury the house contained in the way of a seat, was a common wooden chair. And when one of the students tried to settle himself in his own bedroom, for the enjoyment of quiet and comparative comfort, he was fain to borrow one of my old packing cases to put his feet in, to keep out of the draft. I was of course, (myself, like every Englishman, according to the proverb,) a little lord in my castle. I never walk through the passage of the present hotel, 9f.x15 of which constituted my little palace, without calling to mind its bare plastered walls, and miserable frosty floor, and along with these things the comforting assurance once offered me by one who has ever been an esteemed friend, on occasion of a visit he paid me for the first time, that it was all very nice,—"Really very comfortable, sir, very comfortable indeed for a settler." Times are changed: homely and insufficient, and ill adapted as too many of our appliances still appear to be and are—witness the inconvenience of our present place of meeting—still, comparatively, we live now in luxury.

But before I go further, I must pause and offer here the due tribute of both credit and gratitude to those gentlemen, whose kindness I *may* have *seemed* to be slighting, in speaking as I have spoken above, under whose superintendence the preparations were carried on, which were made for opening the work of this institution. I blame them neither in deed, word, or thought; nor shall I ever forget the kindness which I then received, or the desire they evinced to make the "nakedness of the land," (for such in truth it was,) not unnecessarily uncomfortable or disagreeable to one, who was supposed to come fresh from the conveniences, and more or less the lux-

uries of life in England. One year of such life was enough, although it did not appear at the time to be demanding the amount of self denial and patience which it really was.

And what is the condition of the College now? Compared to what it was then, every thing is easy, plentiful and abundant. In-doors and out of doors every thing is changed. We have the railroad, the telegraph, two or three mails a week from England, two a day to and from Montreal, money comparatively plentiful, and through the railroad and telegraph almost every necessary, nay, almost every luxury that we can desire or afford, at our command—not to speak of the vast advance which the country all around us is making and has made. There are new roads, new bridges, new stages, new post offices, new shops, new imports direct from the older world. There are multiplied means at our own doors, and not far off, of manufacturing and producing the articles we stand in need of, for the comforts of life.

And how is it in our own establishment? The scanty rows of books which we then called a library, has grown into 20 fold dimensions. We have a museum containing an excellent geological collection and other valuable specimens, and a number of interesting and curious articles waiting unpacked, for increased space to enable us to lay them out and exhibit them for inspection. We have accommodations which, if not all that could be desired, are at least comfortable, and which I have myself heard compared advantageously with other similar Canadian Institutions, by those whose sympathies lay wholly on the side of what they disparaged. We have a Chapel which, if not equal in beauty to the College Chapels of England, at least serves to bring them forcibly to the minds of all who see it and have seen them. We have a good course of study laid down, and in the main carried out. We have the expectation, reasonable and reliable, that through the efficient working of our Junior Department, we

shall soon have pupils in the College in whom we shall be enabled to carry it out thoroughly. We have in-doors much to encourage us.

And with regard to to our position in public opinion: We are no longer, as we once were, the subject of ridicule. Even after the College had gone into operation, its efforts were sneered at, and its prospect of success ridiculed. After I had been just a year in the country, it happened that I drove the Lord Bishop of Quebec into Montreal. After baiting at a tavern, near a well known lake in the woods, as we drove on and were mounting the hill before us, a Minister of another denomination, enquired who that was with the Bishop (whom he easily recognized,)—when he was told, "That's the Principal of the new College at Lennoxville," he burst out into bitter sarcasm and ridicule against the attempt of the Church of England to build up a College in Lower Canada. "The Bishop," said he, "had better send the young man home again." There is still in existence somewhat of the same spirit. We are still sometimes, though not often, sneered at, our work and our sphere of operations are here and there spoken of slightingly. There are prejudices and enmities in existence toward us. Among these none perhaps is greater than that which arises from the name of the College. We are set down as bigoted and exclusive. Even the public journals, and some official documents, fail to recognize in Bishop's College any thing more than a mere Theological Seminary. But we are living down these prejudices, and I have little doubt, shall live them down entirely. We have our alumni occupying, some of them, very unclerical positions indeed both in the country and in the cities. There is the fact—unanswerable. There they are, Lennoxville men, and yet are not clergymen; and in various ways the Institution comes constantly more and more into its true place in public estimation, and its aim and objects are better known and more appreciated. Unfortunately there are parties whose

interest it is to keep up prejudices against us, and if they do not wilfully misrepresent us, we cannot expect any thing else but that they will lay hold of every opportunity which they see to do us harm, and exaggerate our failings and imperfections in the matter of religion.

But on the point of liberality I will only repeat here, what has been already more than once publicly asserted, that our Institution is just as liberal as the United States Colleges. We are, we profess to be, we intend to be, we are not ashamed of being, what is termed denominational; but we open our doors to all; we have no test on admission; we have no test in granting degrees. We expect that where parents and guardians do not give directions to the contrary, our pupils will attend the services of our own Church; we expect all to read and understand their Bible; we make religion a matter of every day life. But if parents are scandalized at our Prayer Book, (which, by the way, is in every body's hands and can be examined and judged of by all—and this, remember, is *not* the case with other religious bodies, who, some of them, have no settled creed, or formally enunciated doctrines,) or if they cannot abide our pure and primitive manner of worship, they may direct the attendance of their sons elsewhere upon the Lord's day,—on which day alone other denominations hold stated public worship. A couple of months ago I had a conversation with a Scotch Presbyterian —a shrewd man, (like most of his brethren,) and a man of business; and he said, after I had explained (in meeting objections he had raised) the position the College has taken with regard to religious teaching and observances, "Well, I don't see what more you could do, or we expect."

But in spite of all difficulties, objections and prejudices, the Institution is gaining every day, more and more confidence. My duty has led me during the past winter into many parts of the country, with a subscription list in my

hand, not always the most acceptable introduction to a stranger. Everywhere I have been courteously received; everywhere our cause treated with respect, and almost every where upheld with solid aid; and others who have been similarly engaged, will bear similar testimony. Now no one can take up that list,—although it is yet but commenced,—and say we want the confidence of the country. No one can listen to the voice of the fourth estate, (as it has been called) of the realm, wherever the Press has spoken out about our appeal for aid in procuring buildings for the Junior Department, and say we have not staunch and true friends. "Go on, in your own way, straight-forwardly and manfully," said a member of Parliament, some years ago, "and the country will come round by and by to your views, and support you." His words are already in process of verification.

For the future of our Institution, I have, therefore, good hope. I believe that we are doing our work faithfully, and towards those who differ from us, bearing ourselves courteously. I have confidence, therefore, that in the end we shall succeed. The work of my own life, and of my own generation, in the College, I look upon, (and have always looked upon,) as little more than the laying of foundations. These have to be laid. I have desired to see them laid strong and broad, with a view to a great and heavy pile being placed upon them, if the opportunity occur hereafter. We must bear for the present—though it may now and then require some little breadth of mind to bear with patience and equanimity—the taunts and jeers of those whose enmity we are unfortunate enough to have gained. They may say our work is insignificant, and our numbers are contemptible. I answer, never mind. Great works have had all along little beginnings, and great beginnings, for the most part, end in small results. We may go over Europe and America too, and we shall find that the great Institutions of both worlds, which now perhaps more or less sway the fates of the

countries in which they are placed, had their small beginnings. And if great beginnings in our day, be brought up to reproach us with, we must calmly await, and call upon others, to await the test of time. "As I go on," said one who is often called the father of history, "with my history, I will go over the small and the great cities of the world alike. What were once great, the most of them, have become now small; what are now in my day great, once were small. I know that human prosperity never abides in one condition. I will mention small and great alike."

And if there chance to be any one now listening to me, whose mind is filled with the idea I have alluded to, and who in his heart despises us for the smallness of our work, I would beg him to remember, or if he has never thought of it before, to consider the disadvantages under which we labour. The whole of Canada contains a population not much if at all, greater, than that of a first rate city—London, or or Pekin, or Jeddo. The whole population of Lower Canada which is not Roman Catholic, (and the Roman Catholics being well provided with their own Institutions, and not wanting in knowledge of human nature, wisely keep themselves to themselves,) though it is spread over a length of 700 or 800 miles, is but the population of a third or fourth rate city. If any one expects great Institutions to spring up suddenly, under such circumstances, his views on the subject must be different from mine. We cannot have great Institutions, we must be contented to bide our time, and serve our generation. Upon our thorough, our faithful and contented discharge of important duties in an obscure field of labour, may depend much of the future greatness, not only of our Institution, but of our country.

You will say, This is a discouraging view that you take of our position. It is; and if *you say it; we feel it.* But what then? Are we to give up and be fainthearted, because

of the present insignificance of our work? There is indeed a strong temptation to do so; and if I may be allowed to repeat a half paradoxical sounding sentiment, it requires a certain *greatness* of mind, to enable a man to persevere in so little a work. But are we, because the country we live in, and have made our home, is in a great measure French, and in a still greater, Roman Catholic, are we, I say, to desert it? Nay, rather let us learn French; French language, French ideas, French literature. Let us try to bring side by side the French Canadian, and the Anglo Canadian minds; try to understand their ideas and opinions, and make known to them our own. If we cannot ourselves attain this reciprocity of understanding, let it be our care that our children shall. Let French be as necessary to their education as English.

And if we feel and realize the difficulty of our position, arising out of religion, let us apply to it, practical faith and prayer. Let us believe as practical truths, the Scripture promises of Christian unity; let us pray to Him who maketh men to be of one mind in an house, that he will in His own good time, bring that unity to pass. Let us be courteus, be friendly to our French and Roman Catholic brethren, let us shew them, not as they too often believe, and as, is, I fear, sometimes the fact, that we hate, but that we esteem them; that it is our heart's desire that the vail which hangs over their eyes still, as it did once over the eyes of our own forefathers, may be taken away. Let us rejoice that they, like ourselves, value University education. Let us hope that the Laval University, with its great aspirations and abundant resources, will be all to Canada, that the Sorbonne has been to old France; all, nay more, that it will lead the French mind to the same *thorough* emancipation, which the Protestant mind has attained; and that (let us hope and pray,) without the extravagancies and schisms, which mar the face of the Protestant world.

Shall we then, I say once more, give up fainthearted? Shall we not rather go on undaunted, go on faithful, go on hopeful, go on in charity; "Now abideth faith, hope, charity, these three;" let them abide among us in deed and in truth. Let it be our endeavour, if our work *is* small, not to give it up in disgust, but, if I may use such an expression, to have it in hand, to do it *thoroughly*, to do it *heartily*, for this will *not always* be so. Our country is striding onward with gigantic (let me not be thought unpatriotic, if I say) with unnatural steps, as far as mere material prosperity is concerned. Let it be our care as an University, let it be our aim as members of an University, all of us in our several degrees and stations, to urge again and again upon our fellow-citizens, that the good and great work of education be carried onwards correspondingly.

For it is the business of an University to gather into itself all the branches of learning, to adopt and interweave with the old and well-tried, what is new and modern; to assist in its measure, and according to its capability in the work of scientific discovery, but far more to sanctify scientific discovery. When man searches and investigates, argues and proves, pronounces at his study-table, that this or that field or rock, produces or does not produce a certain precious metal, or indicates by calculations the existence of some hitherto undiscovered heavenly body, and points out the very spot it occupies at the moment; when the human mind thus strides onwards, let it be the University's privilege to demonstrate that the excellency of all this, is not of man, but of God; that while man discovers, he discovers what God has made, what *God gives* him to understand. Universities let us remember are Christian Institutions. They existed not in the proud days of the triumphs of unaided human intellect, they were not known in Greece and Rome, all civilized as the former was, and all powerful and unbounded in its dominion the latter, Universities were instituted to save learning

from being swallowed up by barbarism. The University was founded by, and should ever be the handmaid of the Christian Church. It is the fashion nowadays to try and separate religious from secular learning: it is an innovation: it is a perversion. Let it be our aim then here, where we profess a religious character, to see that it be not a mere name but a living reality, a something not to talk about, but to be; to shew, not that the Christian *thinks himself* a better or holier man than the heathen, but *that he is*; and being a better, a holier, a more humble man in the sight of God, that he is a *greater*.

And let us remember that the University is, or ought to be; a little world, in which the youth emerging from boyhood, but not yet become man, learns the use of that subtle weapon of life's warfare, liberty. With this view before us, can we think anything more important in University life than the best, the purest, the highest moral, the best, the purest, the highest Christian training? If our young men are *not merely* gaining knowledge, but also acquiring character, to fit them to compete successfully in the race of life, (the present life, and the real life of future existence,) how all important that this should be done on the best and most enduring basis: that the ground work of that character be the one solid one, of a Christian basis; the superstructure, that only lasting one, which is built upon the enduring power of Christian principles and motives.

And here let me say a word in passing, upon a somewhat slighted subject of very great importance—the formation of manners. Let me premise (though I cannot stay to insist upon it, even if the thought be new perchance to one or two who hear me) that the Christian is the only perfect gentleman; and if even on worldly principles you were to go about to make a man a gentleman, your best policy, your shortest cut to attain your end would be to make him a real Christian

man. Now I think it undeniable that one of the practical workings of this Institution already, has been to produce such fruit as I am speaking of. I appeal to those who are undergoing the process, whether they are not conscious that it is so—and I know that it has been made among unthinking persons, an objection against our system. But it remains, for ought I see, yet to be proved, that the making a man a gentleman, unfits him for life. If education makes a man proud, or vain and conceited, that certainly unfits him. But neither pride, nor conceited vanity, is the characteristic of a gentleman or of a Christian. And I will point not only to the Clergy, but to the laymen who were pupils of this Institution, and ask whether they are worse farmers, worse lawyers, worse merchants, worse bankers, worse surveyors, worse railroad employés—in one word, worse members of society in any of its departments whatsoever, whether they have become, and whether they will become so, by passing through a process of refinement in manners—by being taught to regard themselves as Christian men and gentlemen.

To return to my more immediate subject. I have spoken of Universities in two points of view—as intended to place upon scientific discovery a Christian stamp and aspect, and as tending to produce a higher and nobler character in its subjects. Let me add a few words in another point of view on Universities, and on a duty incumbent upon them, which I could wish were more faithfully discharged—I mean that of regulating and keeping up the standards of educational attainment. Here again it has been objected to us that our Institution has aimed at too high a standard for the wants of the country, and that we mar our success by attempting too much.

I know as well as any one, that we might raise the number of our pupils, and perhaps gain in the eyes of the world a larger front and appearance by lowering our standards, and

I admit that the country wants any amount of effort that you please to indicate, thrown into the work of raising the tone of such education as is directly preparatory to, or at any rate must precede, University education. And our Institution has endeavored to keep this assertion practically in view. One of its standing rules is that "in order to encourage education generally, the Corporation of the College shall assist in the establishment of commercial and grammar schools," and also affiliate existing schools throughout the Country. And the College is now throwing itself into a great effort to meet this very want of the Country, by erecting in immediate juxtaposition with the existing buildings, accommodation for pupils desiring the sort of education which is thought to be especially needed, and to offer that education on such terms as shall make it as widely as possible available to all the country. There is no exclusive spirit, no wish to encourage one and discourage another, but on the contrary a desire, in the large spirit of an University, or all-educating power, to provide for the wants, and as far as may be, meet the varied wishes and views, of all parties.

But this object will not be promoted by throwing down standards, any more than a good stock will be produced on a farm by throwing down its fences; that course would, I dare say, bring in a good many head of cattle: but is that the way to rear a good stock? Nay, there must be good pasture within—good grass, plenty of turnips, plenty of oats, plenty of carrots; the lambs must be fed by themselves, and the calves in their season, and in their proper place, receive the farmer's care; the sheep must have their own walks, and the cattle must feed in rich pastures. And if you merely break down your fences, and open your bars, and drive in the sheep and the calves into the cattle pastures, you know well what will be the results.

It would be a pleasant thing enough for us to open our

pastures in this way, and then go boast about the country of our fine farm and large stock. For a while we might deceive the public: but a time would soon come when the hollowness of this would be brought into notice, and most severely and unsparingly censured. But no: we have a duty to perform to our country, and a responsibility to remember to the charter and legal powers and privileges bestowed upon us. And the question of the correctness of the line we have taken really resolves itself into this practical enquiry, Is University education really needed amongst us? I answer that I believe it is, and that you will admit that it is, and with heart and soul give your support and encouragement to this University, established in this the most fertile, and the most progressive part of L. Canada, if you reflect upon what it is doing for you. Are the young men of the Eastern Townships to go forward to *beg* admission into Professional life, or to *claim* and *take* their place in it, and it may be at the head of it? Are you to go to Town to look for members fit to represent you worthily in Parliament, because you have not men of mind and manners fitted to take a prominent place in public life? When our country has gone on as in all human probability it will in a few generations, to independence, are our grandsons then to grumble in bad English, "Wish father had taken the trouble to get me decently educated, and we was able to speak out like them fellers, without being afeard, and to walk across this big room without feeling as if the roof was going to fall down on our heads."

I wish you would think a little, at home, in this sort of manner. Think that our country, as a whole, is going onwards and still onwards; and that our own immediate district and neighborhood is not unambitious, and make up your minds what effort you will make to set forward its mental progress, what strength you can add to the movement which this Institution is making. Listen to a word from the well known pen of Sam Slick:

"Scarcely had the ground in the neighborhood of Boston been cleared, when the General Court founded a College, which they afterwards called Harvard, in token of gratitude to a clergyman of that name, who bequeathed a considerable sum of money to it. (The town of Newtown in which it was situated, was denominated Cambridge, the name of the *Alma Mater* of many of the principal people in the Colony.) In this respect they showed a far greater knowledge of the world and of the proper course of education than the inhabitants of the present British Colonies. They first established an University, and then educated downwards to the Common Schools as auxiliary seminaries, which were thus supplied with competent teachers; while duly qualified professional men and legislators were simultaneously provided for the State. In Canada, there is an unfriendly feeling toward these Institutions, which people who play upon popular prejudice or ignorance, endeavor to foster, by representing them as engrossed by the sons of the rich, who are able to pay the expense of their own instruction, without assistance from the public treasury; and that all that is thus bestowed is so much withdrawn from the more deserving but untrained children of the poor."

Help us then in bringing the standard of education up; do not try and force us to let ours down.

And here it will not be out of place for me to say a few words on a matter, on which legislation is not unlikely to take place soon. I allude to the idea of forming one University Board of Examiners for the whole Province. For my own part, I cannot but regret that in such a movement, what is called the "loaves and fishes argument" should come in at all—much more that such a movement should have arisen out of a desire to parcel out the revenues of University College, Toronto, among rival Institutions. But as far as the idea of a Board of Examiners for the Province is con-

cerned, from which all titles to University distinction should emanate, *that* has, and has had, for some years, the approval of my own judgment, and I believe that the other Professors of this College look upon it with approbation also. Only the thing must be done fairly and impartially, and it will require the utmost care so to accomplish it.

In the first place here are a number of Institutions, all claiming, having, and exercising the right to examine and confer degrees. It is not an easy thing, to force an Institution, by an Act of Provincial Parliament, to surrender a Royal Charter. If the Government could follow the example of the worthy Mayor of Sherbrooke, in *recommending* the observance of the Queen's birthday as a general holiday, and follow with like success; if the Government could, with the good will of the Universities of Canada, establish one Board of Examiners for all, it would be an excellent step indeed. The Institutions themselves, might and would retain their power of conferring their own degrees, and if they liked, might insist upon other terms, over and above those imposed by the Board—as *e. g.*—in denominational Institutions—that the character and religious knowledge of its Alumni should be enquired into and certified, prior to being allowed to go before the Board of Public Examiners.

Then the constitution of the Board must be carefully attended to. The Examiners must be competent men, chosen in such a way that all existing interests will be maintained with a fair balance of power. They should meet at two places annually, one in Canada West and one in Canada East; or else the examination should be conducted altogether by writing—papers of questions being prepared by the Board, and sent down to the various Colleges, where the Board should have a representative, sworn to preserve the inviolability and secrecy, both of the questions and the answers made to them, and to send away the latter under seal

to the Board—the answers being given with mottoes instead of signatures of names, so that the examiner should have no idea whose papers he was looking over, or even from what College they came; and to ensure thorough fairness, not the names of the persons who had passed their examination, or gained honors, should be published, but the mottoes under which the papers were sent up to the Board.

From the adoption of some such system, I should hope for the best results. The present state of things is objectionable upon two especial grounds. First: If there be a number of Universities, each examining its own pupils itself, and by itself, there is a great and real danger of their outbidding each other in facility of conferring distinctions; and this sort of rivalry, where it exists, is a worm gnawing the very pith of the plant of learning. And secondly: In small Institutions, there is a necessity that the teachers should be in great measure the examiners also—a most lamentable state of things. Pupils soon come to know and understand the line of examination they are likely to fall into, and do not half prepare themselves as they might; and the teacher, if he be not very strictly conscientious, prepares his pupils so as to enable them to cut a figure in the eyes of the public. And I appeal to your own experience, Are you not aware that this is a very common state of things? Or if the Teacher is conscientious, he is tempted, nay he is more or less constrained, to forego advantages which are open to him, of working up his classes, and giving them additional polish. I have found myself oftentimes much disheartened by this state of things existing necessarily here. I cannot set my examination questions until the teaching is all over—for if I know what is to be set for examination I must either pass it over entirely in revising my work with my class, which may be unfair to them, or else work them up in it, which is still worse, and so our examination work becomes all crowded and hurried.

I say then—give us one Canadian Board of Examiners, fairly constituted. I am an Englishman, and glory in an Englishman's motto: "a fair field and no favor." We want to produce scholars of first-rate attainments. Let us provide diligently the best means for developing them. Let us hold out to them from the beginning, that their real merits, their abilities and attainments, will be thoroughly and searchingly investigated, and stamped and passed into currency accordingly. We shall have then, in addition to mere sense of duty, the stimulus of wholesome ambition, and in some few cases, wholesome fear of public degradation, to apply to our pupils. The results will be immediately visible; the teaching will be more careful and more energetic, and the study possibly more comprehensive, and certainly more thorough, and carried on with greater pains and diligence, and with quicker life.

I have now reached the full extent of the limits which I set myself within which to confine this address. In bringing it to a close, I will say one word to the members of the Institution, and another to our visitors.

To our Members, and especially our Students, I would say; never be ashamed of the Gospel of Christ. You belong to a Christian Institution—shew by the testimony of your lives that you have received a Christian training, that you know and believe and love those truths which a Christian man ought to know and believe and love. You have learnt, or are learning I believe, a good deal here; but when you go forth into life, be still Students. It is not merely what you have learned which is to be most valued, but the love which you have attained for learning, and the development and exaltation of your natural powers, the quickening of your perceptive abilities, and the widening and deepening of your reflective. Go forth then into the world when you go, not vain of your attainments or distinctions, but con-

scious that you have gained powers to help you in running the race of life, fearing no competitors in the course, shrinking naught from its toils and sweat. Go forth prepared to do your duty, and profess your allegiance ever to the "Author and finisher of your salvation." Go forth resolved in every line, in every condition of life, to do "whatsoever your hand findeth to do, with all your might," and not only so, but "whatsoever ye do, do all to the Glory of God."

A parting word to the friends who have honored us with their presence here to-day. Favete linguis, said the Roman poet, favour us with your tongues—*i. e.*, abstain from all ill-omened words. Favete linguis, say I to you, in the literal meaning of the words—do something for us, not negatively, by refraining from ill-omened words, but positively. Say a word when you go home among your friends on our behalf. You can help us much—we are passing this, an all-important crisis. We have need of all the support we can gather; say then a good word for us among your acquaintances. Tell them we would be thankful for some little help in erecting the buildings, the materials of which you see gathering around us here. Tell them they can have their sons educated here, carefully and thoroughly trained under conscientious and painstaking teachers. Tell them they need not send their youths abroad to go to College. Above all, invite them to come here and see us, to see who we are, and what sort of temper and spirit they will find among us, what we have done, what we are doing, what we are aiming to do; and if you believe, as I hope you do, that we are labouring for our Country's good, labouring patiently, labouring hopefully, amidst discouragements, labouring faithfully, labouring not altogether unsuccessfully, for the good of yourselves and of your children, then bear our work in mind, and once more accept another poet's parting salutation:—Vos velete et plaudite.